3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

*1196 We recorded five of the Sacrifice Dance songs, but there were
533 others, apparently many others. The skin-piercing song has been mentioned above. Another song recorded, a wordless one, number 49, as rendered by The Boy, was sung "when the old man [the grandfather] put the young fellow [his grandson, a 'dancer'] to sleep,"—a reference not clear to us. We also recorded another song, a wordless one, No. 51, as sung by The Boy. Another song, not recorded by us, but known to Singer, contained the words: "I soaked them with water."

The story back of one of the Sacrifice Dance songs, number 109, a wordless one, recorded by us as sung by Charles Buckman, was given us by him as follows:

"On one occasion the Gros Ventres held a Sacrifice Dance. Just then a new Sacrifice Dance song sprang up and was sung often during the four days and nights of the Dance. After the Dance was over, the people broke camp and moved to a site five or six miles down the creek. That evening a woman disappeared and no one knew what had become of her. The next day a searching party was sent out to find her. Some of the young fellows rode back toward where the Dance had been and when they got close they thought they heard someone singing. So they stopped and listened. Someone was singing this new song. 'It's a woman,' they said. 'Let's go and see.' So they rode up to the abandoned Dance lodge and inside it they saw the woman all alone shaking leaves (as was the custom) and singing this song. They took her and carried her back to the camp. There she had to be hobbled in order to be kept from running away. She died soon after."

Another Sacrifice Dance song, number 50, recorded by us as sung by The Boy, has the words: "The Fur Cap (an older Gros Ventre name for The Little Rockies) on the side (side hill or slope) of it. There is frivolity (sexual cutting up or looseness)." [836] This song was composed on the Hays side of the big brush between what are now Hays and St. Paul's Mission. Ritual sex license did not enter into the Sacrifice Dance, but during the Dance when the leading people and their helpers were busy and all the tribe was gathered together some of the younger people might seize the opportunity to "play a little," as The Boy euphemistically put it. Mothers would be anxious about their daughters. At any